

Weihsien, Shantung, China

December 25, 1919.

Dear Mr. Blair:-

Enclosed please find a copy of the paper I read some years ago at the Mott Conference. I send it thru Mr. Scott because I am a little afraid of the mails. Dr. Hayes says he is going to take it along to New York.

I found upon my return that our theological school had broken with the University and that Dr. Hayes is here at Weihsien teaching the Presbyterian students. We Presbyterians have already organized a theological seminary of our own under the care of our Shantung Presbytery. They are taking it out of the hands of the Mission. If you care to know the details write me and I shall send you.

The graduates of the University have about petered out for country pastorates, and it is the same with the other Universities in China, so that it is about time to push for a district college such as you have in Pyeng Yang and such as is mentioned in the enclosed paper.

I hope the Orient can unite on the district college at the New York conference and I hope you folks will hold on to yours adding to it the compromise of allowing the University also.

With warm regards in which Mrs. Mateer joins.

Yours cordially,

[Signed: Robert M. Mather]

R. M.

Proposed Higher Educational Policy for the Shantung Church.

At present there is no generally agreed upon policy. We in this great Province stand on an eminence of opportunity and responsibility as representatives of the various churches, we are in the providence of God brought together. Without any preliminaries I propose for consideration a plan which embraces two distinct classes of higher educational institutions.

First, A large Christian University in Tsinanfu, undenominational and under the management of a board of directors not directly representative of the Missions and Boards.

Second, Smaller colleges distributed over the Province as they are needed, denominational but, so far as practicable, union.

Each of the above schools to be first class of its kind. The former supported largely by men of wealth, the latter thru the Boards and churches. The chief aim of this university and of these colleges is entirely different. There will be abundant students for both so there need be no conflict. This separating into two distinct classes of schools would clear the atmosphere and promise sympathetic enthusiasm all along the line. Big fish are not all caught in the same kind of a net, so that if the best that the sea affords are to be landed, different methods must be employed.

The reasons justifying the central university are such as the following:

First, The government is proposing to close its college at Tsinanfu in favor of country colleges, followed by university work at Peking, or Nanking. Now is the psychological time for us to enter with an institution on broad lines and with high grade teaching equipment, compering favorably with the best in China, so that Shantung students would not care to pass it by for a more distant school and so that there would never be need for the government to duplicate this school in Tsinanfu.

Second; The prestige gained by a strictly Christian institution with the denominational eliminated. In China every thing Christian is becoming more and more at a premium and even looked to as China's hope; whereas among a large and influential class, denominationalism as introduced from the West will be more and more discounted.

Should we not take this fact into serious consideration and so plan that our Christian education shall gather into its embrace the best in all influential circles?

Third; High grade of efficiency might reasonably be expected from a wider circle of counselors, in and out of Shantung, in control of the policy of the institution.

Fourth; A large number of students would be attracted to such a school so that a selection could be made of the most desirable.

Fifth; This plan would promise to secure for all China a large number of able and influential Christian leaders for church and state. Shantung men are noted as sturdy and courageous. They have won their spurs as the most reliable and successful fighters in the eighteen provinces. These men, if intelligently imbued with the spirit of Christianity, will stand firmly and prominently for all that is best in China's new civilization.

Sixth: This would open the door to a large circle of men to whom to appeal. There are two classes of such men so we want a program that will embrace them both. One would prefer the more rigidly denominational work, the other want something that they can think of as more catholic in its structure and spirit. These men never tire of exhorting us to throw our denominational differences to the winds and get together. Here is a

chance for them to show their faith by their works in equipping and endowing this university.

Of course in all these proposed institutions it is taken for granted that Chinese and foreigners will work together in achieving the greatest success. If the University be controlled by a field board, wealthy Chinese will come to give liberally as they do to the Y.M.C.A.

The reason for the decentralized colleges and training schools, more directly under the control of the various churches are such as the following:

First; The history of all pioneer church work. The only lamp for our guidance is that of history and experience. Some of the leaders both on the field and at home are imagining that in some magical way, pioneer work on a heathen field can be made to run counter to all precedent in Western lands. This is simply nonsense. Pioneer work, as always in the past, must continue to demand small schools, drawing their constituency from and directly influencing a particular district, thus greatly aiding in building up its Christian civilization as well as the church. This one fact ought to settle the matter.

Second, We are in a heathen country which makes church pioneering vastly more difficult. It renders more immediate contact with different sections and intensive element to be brought more to the front. The boys all come from heathen environment, many of them from heathen homes. If our cause is to succeed in a large way throughout the Province, we must have boys molded into young men of real positive, aggressive Christian character. What can a university with a great aggregation of students, in a great city with its distractions and allurements, do with such a problem! To ask this question is to answer it. Such a program may make for intellectual and physical development in a sense Christian; but these alone are not Christianity. Its great crowning preminence and power are in the culture of the conscience and the heart. The most favorable circumstances should be provided for this herculean task. Young men should be shielded from distractions and temptations in a warm, wholesome, positive Christian atmosphere, in such limited numbers as to give full play to the personal element as between teachers and worth doing right. A little more expense in the multiplication of schools as needed is a very minor matter. In this matter of expense as time goes on and the wealth of the church increases, the Chinese church could and would more and more be expected to relieve the foreign Boards.

Third, The large need can only be supplied by having more than one school. One of a satisfactory size, would accommodate far too few for the whole Province. If a great massing of students, it could not accomplish the desired end for the churches. Moreover, only a limited number can be interested and induced to go so far from home. Three fourths of all the Presbyterian students in the Weihsien college, are from the immediate district of Weihsien as against the one fourth from all other places. It is the same with schools in the United States.

Fourth, We will be far less likely to lose the best young men from the more local work, for which they have been trained, than if they go off to a distant school, and be swept off their feet by more worldly ambition. Shantung is very poor so that the serious extra expense involved in travel and the higher scale of living a large school and city, would infuse additional restlessness and dissatisfaction and cause the families to demand positions of large salaries for their boys, thus ~~the families to demand~~ tending to vitiate the whole enterprise so far as country churches are concerned.

Fifth, These district colleges and training schools can be made both more efficient and economical because more fully enlisting the support and service in a sacrificial way, both on the part of the best Chinese and foreigners. Less instruction on the part of foreigners will thus be needed, which will be a great financial saving.

Sixth, The church needs in various centers the stimulus and esprit decorps that will be created by such schools, while the surrounding church in turn will greatly help in the building up of the character and consecration of the students. If great things are to be realized for the cause, the various sections of the Province need and must have the prestige of such schools in a more local way and in nearer sight than the capital, off in one corner of the Province. What would be thought of the proposition to place all the universities, colleges, Normal school agricultural schools and Bible schools of Pennsylvania in Harrisburg, the capital of the state? But Shantung is a fourth larger with five times as many people and far poorer facilities for travelling.

Seventh, Our best Chinese are practically unanimous in thinking that we must have these fully equipped schools in different parts of the Province as distinct from the in no sense antagonistic to the one in Tsinanfu. Prominent men from abroad have expressed themselves as better pleased than with anything in all their travels, with the plan of having a college at Tsinanfu, together with schools in different centers. In fact one party thought this plan ideal and that they had for the first time in one of these district schools, the place which they desire, to invest for themselves and their home congregations. No educator of standing in the West would favor massing all schools in one great center. I talk with professors in three prominent universities who all agreed in saying, that along with a central university, there must be other good schools, distributed over the surrounding territory.

Eighth, The policy of the Provincial authorities is not to mass the higher education in the capital but rather to distribute in the various prefectural and district cities. It will be greatly to our advantage to keep in line with their policy by having our church schools somewhat distributed, rather than all centering in the capital.

Paper read at the Mott Shantung Conference.

1919
DEPARTURE OF MR. BECK

The Rev S A Beck, who leaves for home this morning, has had many years experience in the Far East. He was here in the early days when missionary printing first began, and his knowledge and experience greatly helped Korea to her first books in the native script. He was absent from Korea for a number of years till he came again as the agent of the American Bible Society.

Apart from his immediate duties, Mr. Beck has taken a wide interest in things Korean, and for the last three years has published at his own expense *The Korea Magazine*. Financially it has been a failure, as he knew it would be, potentially he felt it to be a helping hand, a means of acquainting the outside world with the unique civilization of Korea and so he continued to carry it on in spite of war prices and war distractions.

He has been one of Korea's good friends and we trust his visit home will prepare him for still future work in this country. *Bon voyage* to him and Mrs Beck, Frances and Katherine.





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キガハ優郵

142 G. F. Smith

Serai Beach

Whangpoo

Korea

1919

CARTE POSTALE

MADE IN JAPAN

My dear Mr. Smith: -
 I arrived here five days ago.
 and I had a very comfortable
 journey and stayed three times.
 I got four double number 12.
 and got a very nice evening experience
 of 715000. I expect to go to work
 next morning. I hope these few
 lines find you well.
 Yours sincerely,
 Jungwon

Series II, Reel #6, RG 140-4-28

1919
PYENGYANG STATION.
Miss Alice M. Butts Secretary.

FILING DEPT
21-1
DEC 6 1919

Dr. BROWN.
Rev. S. A. Moffett, D.D.:—Permission to act as President of the Theological Seminary. Permission to act as President of the Union Christian College. Co-Pastorate in 5th Church. Associated with Dr. Blair in East Pyengyang circuit. Supt. of Country Primary schools. Charge of Anju circuit during Dr. Blair's absence. Furlough after April 1, 1920.

Mrs. Moffett:—Language study. Charge of Woman's Work in East Pyengyang circuit. S.S. Work in 4th Church. City Training Classes. Bible Woman. Furlough after April 1, 1920.

Rev. W. M. Baird, Ph. D.; D.D.:—Literary and Translation work Associate Professor Theological Seminary, and in Union Christian College. Teaching in Bible Institute and Training Classes. Permission to work in south Gate Church.

Mrs. Baird:—Language study. Work in South Gate Church. Teaching in Woman's Academy. Other work under direction of Station.

Rev. W. L. Swallen, D.D.:—Charge of Western circuit. Associate Professor in Theological Seminary. Teaching in Bible Institute and Training Classes. Charge of 3rd Church until Dr. Blair's return. Associated with 14 Pastors, 12 helpers, and 1 colporteur. Literary work. Charge of Correspondence Course. Furlough after July 1st 1920.

Mrs. Swallen:—Supt. of Woman's work in South Gate Church. Charge of Woman's work in Western circuit. Teaching in Bible Institute and Training Classes. Sunday School Teachers class. South Gate Church. Bible Woman. Visiting in homes. Furlough after July 1st 1920.

Miss Margaret Best:—Charge of Woman's Bible Institute. Country classes in Anju and South Pyengyang territories, S/S work Central Church. Charge of S. S. Teachers' Class 4 Months. Charge of Women's work in Anju circuit until Mrs. Blair's return. Bible Woman. Furlough to attend Post Conference after April 1st 1920.

Rev. A. G. Welbon:—On special leave of absence.

Mrs. Welbon:—On special leave of absence.

Rev. C. F. Bernheisel:—Dean of Union Christian College. Co-pastorate in 4th Church. Charge of West Whangju circuit. Associated with 4 pastors, 2 helper and 1 colporteur. Bible classes Literary work. Oversight of Language study.

Mrs. Berngeisel:—Superintendent of Women's Work in 4th Church. Charge of Woman's Work in Whangju Circuits Associated with Mrs. Reiner in supervision of Kindergartens. Teaching in Bible Institute and Training Classes. Charge of Primary S. S. Class four months. Bible Woman. Visiting in homes.

Miss Velma L. Snook:—Principal of Pyengyang Academy for Women. S. S. work in 5th Church.

Rev. W. N. Blair, D.D.:—On furlough until September 1st 1919. After return Charge of Anju Circuit. Associate charge with Dr. Moffett of E. Pyengyang circuit. Charge of 3rd church. Associated with 7 pastors, 13 helpers and 2 colporteurs. Charge of Bible Institute Teaching in Training Classes.

Mrs. Blair:—On furlough till September 1st 1919. Charge of Women's work in Anfu Circuit and in 3rd Church. Teaching in Bible Institute and Training Classes. Charge of S. S. Teachers Class four months.

Miss Alice M. Butts:—Teaching in Bible Institute and Teacher Training classes. Charge of Sunday school Teachers' and workers' Classes of the Bible Institute. Country classes in Kangdong and E. Pyengyang circuits. Work in Central Church Sunday school. Charge of Primary S. S. Teachers class 4 months

Series II, Reel #6, RG. 14c-4-28

Principles and Practice of Preaching P 65

Author: Ilion T. Jones

Minister who sure of God's call feel that way about their work. Samuel A. Moffett, for twenty-nine years a missionary in Korea, use to say to his five sons, all of whom ultimately went into the ministry, "Don't become a minister if you can possibly help it." Fortunately most minister could not help going into the ministry.

Principles and Practice of Preaching...by Ilion T. Jones
Abington Press New York. 1956

Part I. Background of Preaching

3. The Preacher's Part in His Preaching

His Call and His Commitment

Page, 65

Professor Bliss Perry once said that Harvard University was paying him for doing what he would gladly pay for the privilege of doing if only he could afford it. Ministers who are sure of God's call feel that way about their work.

* Samuel A. Moffett, for twenty-nine years a missionary in Korea, used to say to his five sons, all of whom ultimately went into the ministry, "Don't become a minister if you can possibly help it." Fortunately most ministers could help going into the ministry. They do not want to be doing anything else. They would choose the ministry (from here page 66) again if they were once more young and faced with the necessity of choosing a life's work.

Such is the significance of the preacher's call. Without that call, the faith back of it, and a full acceptance of all implied in it, he cannot hope to preach at his best, move others to believe the gospel to which he has dedicated his life, perform his work to its maximum efficiency, and keep going to the full extent of his potentialities to the end.

9. 21. 1949
August 9
1949
~~SECRET~~
KOREAN ILLUSTRATIONS.

Pak was showing how we sometimes take more credit to ourselves than we have earned by the sweat of our faces. He said: "Old Kim never did provide for his family and when his wife died and ceased to bring in the rice by her peddling, Kim, with his son, took to the road. One day they saw a house burning and the son, hungry for a little comfort, remarked to his father: "Is it not a good thing we have no house, for if we had it might burn'. Kim replied: "See there, you rascal, the credit for that belongs to your father".

Helper Yi, speaking of carrying on Christian work in discouraging circumstances, said: "One summer in the midst of a drouth I saw the farmers busily cultivating grain that looked as tho it were going to die. I said to one of them: 'What is the use of cultivating your crops when there is a drouth like this?' He replied: 'Because that is the time when cultivation is most needed, the very time to get out and be busy'. I continued my journey thinking: God has a lesson in that for us Christian workers".

Mr. So was saying: "The trouble is we do not have enough feeling to win souls. Altho I had been a Christian for ten years my mother would not believe. Then I had an abscess on my arm and while suffering great pain I thought of the suffering that awaited my mother if she died in rebellion against God. I cried aloud in my grief. My mother heard me and, coming in, said: "son, does your arm hurt so?' I replied: 'It was not from that pain I was crying. I was thinking: if this little abscess hurts me this much how will my mother suffer if she does not accept God's love and salvation! she replied with much feeling: "well, do not worry about me any more, I'll accept your Savior" and I think from her changed life that she has done so".

Series II, Reel #6, Record Group 140-4-27

1919
THE GRANDPA WHO THREW PILLOWS

This may sound like a very innocent amusement but pillows in Korea are solid wooden cubes of four inch dimensions. Nearly all the men in the village were related to the old man. When they became Christians they gave up not only liquor but, of their own accord, tobacco too. They thought it a sinful and hurtful waste and did not see how they could conscientiously make beer for the old man or even plant tobacco where food ought to grow to the glory of God.

But grandpa wanted beer and tobacco, and this Jesus doctrine, over which the village had gone mad, came between him and his desires. So, when the villagers met for worship, grandpa came in quietly and, picking up a pillow, hurled it at someone's low bowed head. Then grandpa would go out feeling as comfortable as if he had had a good smoke. But one thing surprised and bothered him: no one resented his new recreation.

One day he waited a minute choosing a shot and as he did so he heard his name mentioned in prayer. Were they praying for death and destruction for him? He listened, no, it was penitence and faith and peace of mind, and eternal blessing, they sought. That was too much for grandpa, he went out without quenching his thirst for revenge.

The next time grandpa came in they were praying for him again and he sat down among them, then bowed his head to the floor. When the writer visited the group for the senior missionary, he heard an old man out in the yard earnestly urging a crony to hasten and make his peace with God, for the time was short. Impressed by his earnest plea, the writer asked who he was. They replied: "The old man who used to throw pillows".

